

# Hawaiian Gazette

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## A Literary Curiosity.

The following is a most remarkable composition. It exhibits an ingenuity of arrangement peculiarly its own. Explanation: The initial capital spell—My house is in the glorious mass of clouds. The words in this line were read from top to bottom and bottom to top, hence the Lord's Prayer recited.

None know the greater love, Father King,  
Than that which doth fly, from above,  
To us in our hearts which can sing.  
Our free love, nor our love, can sing.

Another great proof of houses and glory died.  
Those who are dead, now rest there was created.  
Sovereigns and the great and power make known,  
In their own lands, the world, the Kingdom even.

What blessed thoughts they may think of their  
King, as he is the self and all that's there,  
Gives us the love, and all that's there,  
Loving the love, every day, to heaven:

Blessing on the gospel, it is true.

Oh! we are here, to sing, to give, to forgive.

God's a power recognition, death, death,

God's a power, we have a glimpse of joy

Beloved again, Jesus, in no longer we can see.

Our love, we will say love, and give no peace,

But, give us love, that we do see.

Conscience is shamed of this in our hearts,

In our hands, and we'll tell them their name,

In the Name, we are dead, and all that's there,

To the Son, our master, lead on Calvary.

## THE POLYNESIAN RACE.

An account of THE POLYNESIAN RACE, its origin and early development, or THE HAWAIIAN PEOPLE to the time of KAHAMANA.—I.—BY ARTHUR FORBES, Circuit Judge of the Island of Maui. H. I., Justice Comissioner of the Royal Order of Kahakau.—Vol. I.—London, Tredegar Hill, 1880.

Before commencing our review of the second volume of "The Polynesian Race," we must apologize to Judge Forbester; seeing what learning, research, and patient and conscientious labor the author has brought to bear upon his book, it would be presumption in any one who has not gone through the same laborious training, to attempt to criticize the work, and we shall therefore leave our remarks more in the nature of a summary, a critical analysis of what we have before us.

It was no easy task, which the learned Judge set him, when he determined to piece together the history of a people from the fragments of oral tradition which have come down, to recent times, from old men or songs, replete with poetic and poetical imagery, with marvelous exploits and superhuman deeds, with allegorical sayings, and, in some instances overlaid with sheer incomprehensibility. That the Judge should have been able to put together any sort of a narrative, is wonderful, and he should have gathered as clear a narrative, in still more wonderful.

The present volume opens about the commencement of the eleventh century, when a period of invasions arrived in among the Polynesian peoples—a period of "remarkable men, of bold expeditions, stirring adventures, and voyages undertaken to far-off lands." The Pacific of that day was probably very different from that of the present: groups of islands, which have long sunk beneath the waves, like the majority of that vast ocean which now sweeps between Hawaii, the Marquesas, Tahiti, Samoa, and New Zealand. Dume, in his work, "On Coral Reefs and Islands," p. 125 (edit. 1860), avails from a long chain of reasoning that the same amount of land, "lost to the Pacific by subsidence," has been about 100,000 square miles. This abundance he considers as post-tertiary, and there is no reason to doubt that it was by no means complete at the time when the Polynesian emigrants managed their canoes for distant voyages. Besides the probable advantages of islands in halting places, the Polynesians of those times had vessels more suitable for sea voyages than they did even in the time of Cook. We are told also that the folklores speak of vessels made of planks joined together, pinched and painted, and of "bold sufficient to contain men, animals and stores for any projected voyage." This period of naval activity is said to have lasted about two hundred years, or down to the beginning of the thirteenth century, among the Hawaiian members of the Polynesian race, while among the southern groups it continued as late as the close of the fourteenth or commencement of the fifteenth. Mr. Forbester has furnished some interesting text and translation of the poetry of this period. We cannot help quoting a few lines, which show the knowledge of foreign names possessed by the ancient Hawaiians:

"The scattered Islands are in a row,  
From east to west, out of the night,  
2000 miles, in the land is a road,  
Kauai, the island round the land,  
Kauai, Sunai, sand on Ponapai."  
And again:

"Going up is Hawaii-ai-kaia!  
Going up, out of the night,  
2000 miles, in the land is a road,  
Kauai, the island round the land,  
Kauai, Sunai, sand on Ponapai."

Again:

"Coming up is Hawaii-ai-kaia!  
Going up, out of the night,  
2000 miles, in the land is a road,  
Kauai, the island round the land,  
Kauai, Sunai, sand on Ponapai."

The greater of talents stretching to the farthest ends of the

The names mentioned in the extracts will readily identify themselves with islands of the Pacific, and the poems, quoted by the Judge, seem with similar passages. Thus, "Finished (explor'd) is Kailua by Kauai." "Homa went to Kailiki to fetch the red fish." "Kauai has landed on Wawa." "O the chief who went to Tahiti, Tahiti in the open sea" and so on. Enough is advanced to convince any one of the intimate relations of the Hawaiians with the Southern Polynesians and of their constant interchanges of visits.

During this period many chiefs from the Southern groups came to the Hawaiian Islands, obtained lands and settled, finding, in some cases, dynasties which held royal sway. Such a chief was Pili Keaia, who came by invitation from Kailiki to rule on Hawaii, and from whom the Hawaiian chiefs, down to Kamakauha, claimed descent; Pili, who came from Samoa and settled in Kailua, and transmitted the high priesthood to his own family, down to the last high priest, Hewa-hewa, in the reign of Kamakauha II; and a number of others are mentioned whose names would, however, be familiar to the English reader.

Tradition also speaks of white foreigners who visited the Islands in the time of Pamaonau, men of "large stature, bright sparkling eyes, white teeth." The period of musical activity seems to end with Lao-mai-Kahili, Hawaiian chief from whom the Oahu and Kauai chiefs trace their descent. He left Hawaii, visited the Southern islands, returned, married, and finally left again, ending his days in Tahiti.

This constant intercourse naturally had the effect of introducing new manners and customs; it influenced the pronunciation of words; added new gods to the Hawaiian pantheon; and especially it made a change in the position of the chiefs, whose prerogatives and privileges were greatly increased. The establishment of the office of Mol, the sovereign of each island, belongs to this period. A seat of College of Nobility was also founded, the Alohi, "before whom every stranger agreed to his prerogatives and privileges must recite his name, his pedigree and connections."

After giving its readers a graphic review of this migratory period, Judge Forbester next considers the history of each island separately during a period of tranquillity which followed. The events which are recorded are not very striking in character; each island attended to its own affairs, and the history of the time "may be contained in an epigram." A relic of one of the Hawaii chief-tains of this time is still preserved: the war trumpet of Kaho, a large shell, which, after serving generations of Hawaiians for the fray, now rests in the museum of Aliiolani Hale. We get little pictures, here and there, of Hawaiian life at the time, which are extremely interesting, and we are only sorry that the author has not given us more of them. The following extract tells how Lo-Lole, a chief of Oahu, obtained a wife. The details of Oahu are lost to us, and we are glad to find him sent to visit the Windward Islands and negotiate the beauty of the children there. After visiting Makaha and Liholihi without success, they hasten to Hana, home of the beautiful sister of the Mol of that island. They immediately sailed for Hamakua, where the Mol was keeping his court, and arrived off the coast in the early morning:

"presented to our fourth page!"

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AUGUST 10, 1881.

[WHOLE No. 865.]

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